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NOTE.

NEW CONJECTURES ON PARTHENIUS' *περὶ ἐρωτικῶν παθημάτων*.

The new edition of Parthenius' *περὶ ἐρωτικῶν παθημάτων*, by Edgar Martini (Teubner, 1902) which brings the little series of love-tales up to date by collecting most of the more recent emendations, including those contributed to A. J. P. VII (1886) by the present writer, and which contains besides all the extant fragments of Parthenius' other works, has suggested to me in a re-perusal the following new conjectures:

'Ερ. παθ. 21 fin. αἰσθόμενος δ' ὁ Σίθων τὸν τε ἔρωτα καὶ τὴν ἐπιβουλὴν τῆς θυγατρὸς, μάλα μεγάλην πυρὰν νήσας καὶ ἐπιθεῖς τὸν Δρύαντα †οἴστεσιν ἐπισφάξειν καὶ τὴν Παλλήνην.

This may be a corruption of τοῖος ἦν (τεοσιν) οἶος 'was in a mood to think of killing besides': οἶος had been omitted in its place and afterwards taken in before τοῖος ἦν. This, besides being a not unfrequent fact of palaeography, would easily happen here, because οἶος ἦν was a more common usage than τοῖος ἦν οἶος.

XXVII, 2 ὅθεν εἰς τοσοῦτον †τε ἐλθεῖν ὥστε ἀπολιπεῖν οἶκόν τε καὶ παῖδας ἤδη γεγονότας.

Possibly τοσοῦτόν τι.

XXIX, 1 'Εν Σικελίᾳ δὲ Δάφνις Ἑρμοῦ παῖς ἐγένετο σύριγγι †δὴ τε δεξιῶς χρῆσασθαι καὶ τὴν ἰδέαν ἐκπρεπῆς.

Perhaps σύριγγι εἰ δὴ τις δεξιός χρῆσασθαι.

In the following passages I venture to dissent from Martini.

XV, 1 παρασκευασαμένη δὲ πυκνὰς ἐθήρευν ἔστιν ὅτε καὶ ἐν τῇ Λακωνικῇ καὶ ἐπιφοιτῶσα εἰς τὰ λοιπὰ τῆς Πελοποννήσου ὄρη.

πυκνὰς, I think, may be 'close meshed' nets, sc. ἄρκυας; at any rate Zangemeister's view that υκνὰς conceals an original κύνας must be considered very doubtful. And I see that Drexler holds a very similar opinion to mine, except that he would add ἄρκυς instead of mentally supplying it.

XVIII, 1 νύκτωρ αὐτοῦ κοιμωμένου ἐπαισέρχεται ἡ Νέαιρα καὶ πρῶτον μὲν οἷα τε ἦν πείθειν αὐτόν, ἐπειδὴ δὲ ἐκεῖνος οὐκ †ἐδίδου Δία τε ἑταιρίον καὶ ξένιον αἰδούμενος, προσέταξεν ἡ Νέαιρα ταῖς θεραπαίνας ἀποκλείσαι τὸν θάλαμον.

Heyne conj. ἐνεδίδου: but ἐδίδου seems here to be used *amatorie*, declined to grant his favours, i. e. withheld them.

In reading these stories, the Ovidian *Ibis* inevitably recurs to the memory. I am not sure, indeed, that XXXV *περὶ Εὐλίμενης* is

not the explanation of one of the most disputed Ibis-distichs, 607, 8.

Qua sua Penteliden proles est ulta Lycurgum,
Haec maneat teli te quoque plaga novi.

Parthenius' story is as follows: Cydon, a dynast in Crete, had betrothed his daughter Eulimene to a leading Cretan named Apteris (King Apteras, as he is called by Eusebius, Chron. II 30). Eulimene, however, was beloved by another Cretan named *Lycastus*. Some of the Cretan towns having revolted from Cydon and conquered him, he sent to Delphi to inquire by what means he was to be successful against them. The oracle commanded him to sacrifice a virgin: lots were cast, and Eulimene was selected. Lycastus in alarm confessed that he had long loved and consorted with Eulimene. The people assembled, we may suppose, to judge the case, were more than ever determined that she should die. After the execution, Cydon ordered the priest to cut open the womb, upon which she was found pregnant. Then Apteris, incensed at the indignity put upon him by Lycastus, laid an ambush and killed him.

Reading *Lycastum* for *Lycurgum*, I would then translate the distich thus: 'May the stroke that is in store for you be dealt by the same unlooked for weapon by means of which Lycastus' unborn child punished its father'. The barbarous outrage (on Eulimene's body,) of which Lycastus was the ultimate cause, brought him in his turn the surprise of an equally unlooked for death; in this way the unborn child *punished its father*.

If *Lycastum* in the Ibis-distich was corrupted to *Lycurgum*, it is nothing strange to find *Prataliden* has become *Penteliden*, or *Pentiladen* (so the excellent Gale MS), or *Pentheliden* or *Penthidem*. Such transformations of proper names are common generally; very common in Ovid's *Metamorphoses*, and in the *Ibis*. What is more to the purpose, we have a corruption of an almost identical kind in v. 447 of this very poem; for *Panthoides* has there become *Penthides*, *Pentelides*, *Pithoides* in different MSS. That *Lycastus* is called *Pratalides* I infer from Anth. P. VII, 449, 450, two epigrams which have become amalgamated, but which are certainly distinct (Stadtmüller). In both, the man on whose tomb the epigrams are supposed to be written is called *Παραλίδας Λυκάστιος* which might be either Lycastius, son of Pratalus, or Pratalidas of the town Lycastus. The lemmata in P (the Palatine codex) point to an early doubt on this point: the original lemma *εἰς Λυκάστον υἱὸν Παραλάου τὸν Κρήτη* has been erased and *εἰς Πρα-*

ταλίδαν Κρήτα τὸν Λυκάστιον substituted. Moreover in v. 1 P gives not Λυκάστῳ (Ionic genitive) but Λυκάστου corrected to Λυκάστῳ | Λυκάστῳ (Saumaise) must be right, as in v. 7 ὁ Λυκάστιος is indubitable in P, and in both vv. this word occupies the same place, preceding the 5th foot. This doubt probably rose from the fact that Lycastus is alternately the name of a town (Il. II. 647) in Crete, and of a Cretan hero. Eustathius on Il. II. 647 Λύκαστος δὲ ἀπὸ Λυκάστου φασὶν αὐτόχθονος ἢ παιδὸς Μίνως, words which recur in the geographical lexicon of Steph. Byz. This being so, it seems likely that the writer of the original lemma in P believed Lycastus and Lycastius to be both alike names of a *person*: and that the author of the *Ibis*, following the same tradition used Lycastus as the name of a Cretan hero.

The legend being Cretan, I should suppose that the Pratalidas Lycastius of the Greek epigrams was, not, as might be thought from the description of him as successful in love, hunting, dancing and war, an actual contemporary of the poet (Leonidas of Tarentum), but an epichorion hero, for whom he was asked to write an inscription. It is obvious that Parthenius' Lycastus was also such an epichorion hero; but whether the same as the Lycastus of the epigram, whether identical with Lycastus (or Lycastius) son of Pratalus, it is hard to pronounce. Nor can we say with any confidence that the writer of the *Ibis* drew his *Prataliden* from Leonidas; all we can see is that supposing I am right in my conjecture *Lycastum* for *Lycurgum*, he must have been following a *Cretan* legend; such a Cretan Lycastus is found both in Parthenius' tale and Leonidas' epigrams; in the latter with the addition of Pratalidas: it is no remote inference that Pratalidas had become associated with the other name Lycastus, and that in the *Ibis*-distich we have a survival of this association.

That my interpretation of *noui* is doubtful, I am ready to concede. It is of course, possible that some *new kind of weapon*, was employed to snare Lycastus, or that something not usually employed for purposes of death, was turned to that purpose on this occasion. We must be content to remain in doubt until some further account of the incident is discovered. Meanwhile the combination of the double name in the Greek Anthology and its closeness to the *Pentiladen Lycurgum* of the *Ibis* cannot fail to strike any one in the least degree familiar either with the corruptions of the *Ibis* in particular, or the variations of mythological and epichorion legend, so familiar to us in the literature of Greece.

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